

and the
Record

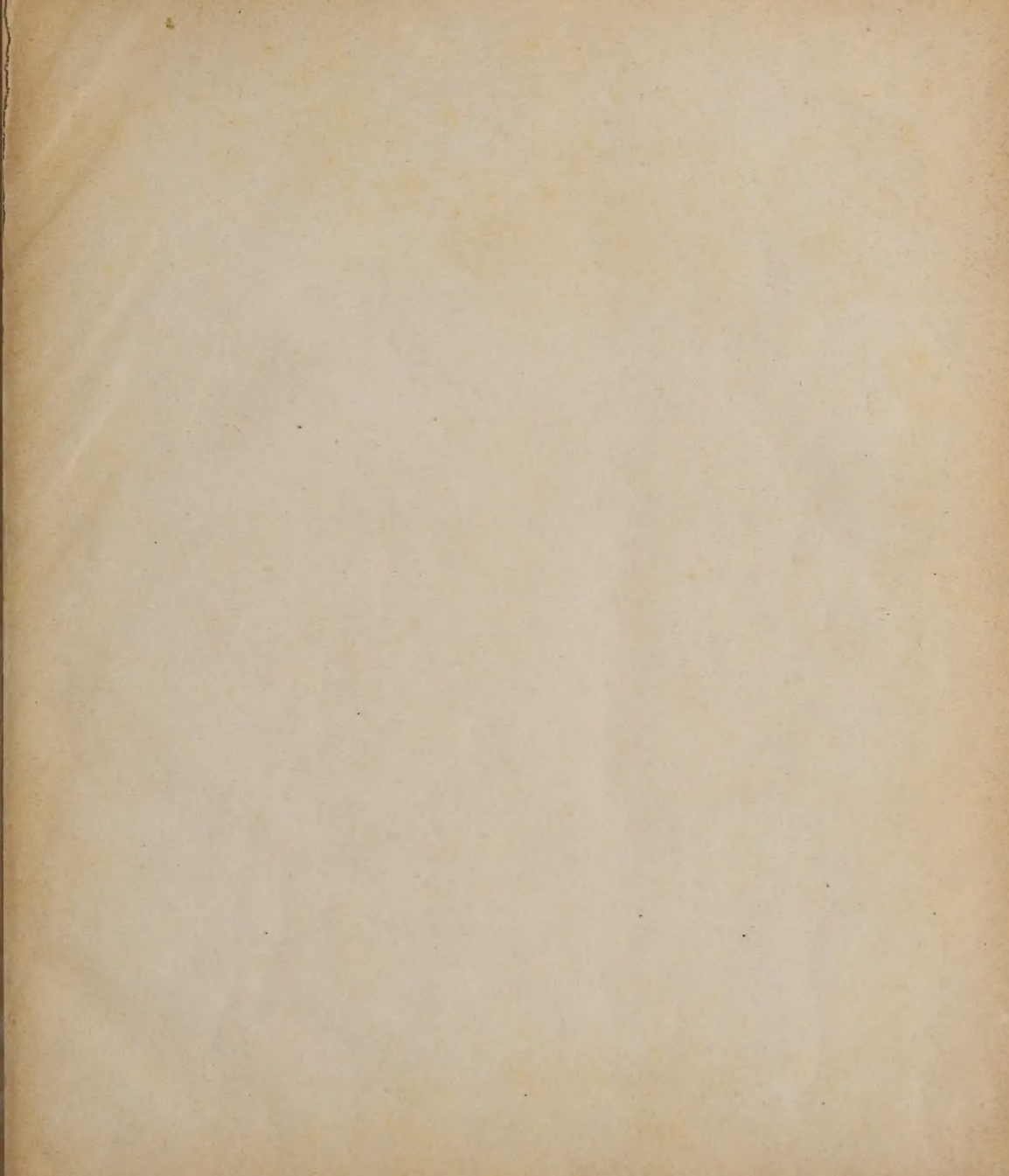
to

[Trumbull. Journals

Vol. XXV

May 1, 1887 - Sept. 23, 1888

Prayers and Sermons]



for as it is taken in may
be because less pure in ~~con~~
but an lacks an ~~an~~
away from X.

3. By any one preaching a
less strict Gosp^l. as that man
will all be saved even tho imp^{ts}.

Jes. Lord Simons more than
any of you do & no other any
false teacher

IV.

Come to Him

1. may be much you cannot
understand

2. Nor any one explain, but
leave that to God

3. Make y^r own call, and
elec. time.

(1) Sep. from him is disastrous now

(2) It will ^{be} when call^d by Him
in judg^t. (3) How near^d to find Him
more hol^y than you ~~imagined~~ imagined. (4)
of balance

Re V. imprudent - simplicity & purity
that is toward Y^r 800 Xgrover
1. Looks toward Y^r

3. Goes toward -

2. Leans ~~toward~~ ^{into} him.

I.

Not rec. more than he
- not add to his truth

II.

Can't. danger is free.
less.

III.

Minds may be corrupted

1. By an inconsistent
Y^r. - mened "more sincere"

2. By one a Y^r in youth

May 1st, 1887 Cam.

Ephes. 1, 18. That ye may know what is the hope
his Calling.

So the min^{ty} prayed for comfort.

"Students" a heart-razed in last copies
Lydia's heart was go^d, attended to thy sp. & Paul.

I.

To know - realize - comprehend mean-
ing of and take in.

To some religion our known as restraints,
as tasks, as terrors; gladly avoid - so avoid
and intend to as long as with impatience

II.

But 'tis possible to entertain very diff^t feel-
ings, estimation, appreciation; to look on it
in sublime anticipation as a
Hope.

This when known engrosses attention &
that. It embraces expectation of
1. Power to continue, to persevere that
go back. "Keep ye from going into salvation".
Seeing disgraceful declensions, some fear to

No. May 8/87.

Gen. 32, 9-12 ; 24, - 31.

Brooks from you

I.

Appears to be in protesting position.

II.

Having done the action
as promised to be with Gen 21, 3-11.

III.

Considered unworthiness

"I am the man" he says - with a look
of intense conviction for 5; at
the end of the 11th of the

IIII.

Relief from instant danger.
The angry look. The night
all the time all

There is a sense of relief.
The night is all

May 20.

Philp. 2. 1. I have been so
that I have not to the day of the
May 5 Consecration of self urged

I.

To be like X⁵ - same mind opposite
Torzo as was - X⁴.

II.

Things in front of me
not with eyes with him John 5/8 + 10/30
"nothing is of itself" - 1/2 of the father are one.

III.

But R.V. "nothing is of itself" - from one of the
of men.

IV.

Then I am not of myself

+ I am not of myself - not of myself

V.

Then I am not of myself - not of myself
- I am not of myself
- I am not of myself - not of myself

11. The same at length the exact
nature of H^* , down of had , unique, and be-
getting.

12. See the mass of things as, the
one of the following, down of H^* .
13. It will keep & conform, again.

June 12 1887 am.

Thomas 5/5 Hope would not
shame.

Test of experience = probation.

Trial of character

Religious soldiers produced by warfare.

Then

I.

The Hope disapp^{ts} not

- never more

- nor will in later years

- nor in the judgment.

II.

Sec. Love of God - his to man is
shed into our hearts

1. in gift of his Son

2. - bearing witness to love

3. - bestowment of Spirit -

He sheds this love, a sense of it.

III.

Warnings for false views

indicated for correct views that in
1. As to our character - what
we are

2. Correct expectations of God.

Jesus vs. to some persons vs.
false expect^{ns} in par. of 1. Talent.

3. Some correct views of God's
Character -

- Attributes

- Claims

- rights

- intentions.

Hope Marked, whenever whenever

1. I th I am back for professⁿ

2. Discontented with the world

3. Leads to water for His King

4. Apostasyes certain

5. On returning hope comes to give

6. A new power

Living Union of mind & heart with

Christ is the peace man, & he
saves & he heals

June 26/87 pm.

Ken. 13. 20 & 21.

A prayer.

Had just ask'd their prayers — now
for their be prayers

than to be restored to see them;
now for their highest spl. life

I.

"The God of peace" who is seeking it
— to reconcile the w^o to self.

1. providing pardon thro' Cross
 2. — renewal in Spt.
- thus perfection of peace.

II.

"Who burst again from dead ^{our?} L. J. X^o who
laid down his life for his sheep,

"great". Ground of his conf^{ce} - God had done
so much, given the Son to die & then
rais him showing accept^{ce} of all in him;
- we have to go of their conf^{ce} too.

III

"Make you perfect" perfect you. Re-
tain, reconstruct your
katastivar

Restore person in one in 50th of mechanics
Gen. 6/1. A body has those prepared
me Heb. 10/5. Worlds were framed by
the word of God, Heb. 11/3. Every one
that is perfect shall be as his master,
Luke 6/40.

Mending their nets etc
"Make you perfect in ^{every} ~~all~~ 19.
good work" - all right conduct.

This ult. aim of gospel - not only
to go to Hⁿ. but to be prepared for Hⁿ
its accept^{ce}.

IV

Of this Definiⁿ is "to do His will" - God's

well - mess. + standard of all ⁱⁿ ~~and~~
working in you" a transⁿ. well pleas^d
in his face him thro y. y^r

V.

Return to closed vs. 20
"Thro' the blood of the w^lg Cor^l"
X^o blood cleanses from all sin
a. its guilt by atone^{ment}
b. its corruption when that atone^{ment}
is accept^d (and applic^d) by the soul of the sp^l.

11) To whom he glory - to God only^{ly}
prob. the former: Reuel. to Both -
himself alone & the Lamb

12) Enter into God's aim that you be
without sin - resolved ag^t it - pledg^d
to avoid it. Be content with making
less than to be perfect in ev. good w^h. in
mind having only that wh^h is well pleas^d
in his sight.

Preparation, & Lord's Supper
Friday, July 1st. 1877.

Jer. 5, 24 & 8.

We point therefore unto the coming
of the Lord; husbandmen waiteth for
the precious fruit of the earth... he ye also
patient.

With such reflections Y^r too is
encouraged & thus.

1.

1. peculiar state of mind only can
anticipate the coming of our Lord

1. Some w^d dread his coming

Edridge did not wish Y^r to come in
a revival

2. Some w^d dread to know He was to
come for them to right; yet some w^d re-
joice

3. His coming to judge w^d sense to
be a startling announcement. Desir-
ing it never is to be announced, but
to come suddenly. Wisdom is to

he is now reading him & so saying his
aid as to him should be able to help
of his approach & that to do work in
before this time. ~~II~~

II.

Armen is cited.

The long patience 8112 - over it.
Yb penitence 12/13/14 "5" "
the patience.

idea to 4, 26 since about 100
for patience.

All foundation of all is
faith

in power of nature - Law
- uniform methods or di-
vine operation: until ^{the language} it is. can

III.

Recap. & Review some of the
found, but it will be in
order than that is in
his mind. and the hope?

Cultivation & acting. A soul
is like a garden & I speak

1. In prayer - study
of doctrine; prayer and ^{study} of
of Him a prayer & solicitation
of his son, J^h; taking up where for
Him.

2. This brings to effort for others,
which is another source of
personal growth - makes more
careful - more humble - more
examination - and more inti-
mate with God in ^{the} living
J^h.

IV.

"The 're-planting'" - just
as the farmer, gardⁿ & florist
do.

In the same way with
the mind.

Idea develops slowly.

- And yet they act & he repels them
- So he to & other than
- The cramped & frustrated
(him) conscience blame

3. The man to the Lord take with
it of his instruction is a given;
each act in his conscience is a
self-revel that will live and
grow to bless & comfort you.
I will sell him all that for
you all that is being or
being intended for him & his
truth, shall yield a hundred fold
in this world and in that to
come life and glory

July 20th. Went off to work in the heart
Lake 2H, 32. Did not see heart
before within 10 miles to left of
the way and within 10 of 3 or 4 c.

I.

Had time some time - none to
land at River - his record - not
at top. or his time; who had taken
in hand to be. Time had not. X
limited series of land not - Had
also had to go to office - yet to
little purpose.

As in past few years?
much more.

II.

When time came. were to
off to do something.

1. Land River, but first at dining
2. X had had as good reason
as Paul did.

III.

Altho more attentive - old views
shattered, new accepted.

1. He should consider himself -
wide reaching in intention.
2. Review to types & predictions
3. Full of comparison of the
Lord as more perfect than before, as
young and great & might as well
as a Son.

IV.

Two in. not necessary to make
them feel the blessed presence of truth:

1. His power of truth - not, of the
2. Show in the two. Working when
they had not found before
3. Exp. How God's holiness & love
are made manifest.

1. Every V. open to your the L.

2. Ask them to do it

3. Address - 4. Address -
renewed & blessed by the Spirit

July 10/87. Sat.

2 P. 1/11 To An audience shall
be ministered unto your abundance
into the next's kgd. of our S. & Sav. J.
St.

I.

So = as result of an antecedent.
1. which is "give dil. to make the
greatly & Elecⁿ. sure"

- in prac. of Y^{rs} profess^{ns}
- reg. abstr^s from former ^{"old"} sins^s.
- pos. cultiv^g holy traits.

those in res. 5 - "Give dilig^{ce} to - y
call^g can^t be left call^g, must
be inv^o. eff^t. of Sp^t. And I can^t of God?
g^r. g^r. in ev. and st^d debate & can^t be
satisf^y as can find gro^s evid^{ce} of it.

2. To make those items sure "do these
things" - if do them, shall never
fall.

Obedience gives strength to obey
- so prevents falling. It consists

- a. - of resolution to keep counts
- b. - ~ repentance for their violation
- c. - ~ acceptance & remission thereof

Blood of Jesus

- d. - ~ prayer for grace to stand firm.

II.

"Entrance administered abundantly"

1. Presence of Jesus - Lord of Hosts.

"Come ye Bl. my Father, inherit the Kingdom."

10 Cities - 10 talents

"Crown" judge will give

2. Really in the present wth Commenced - "Evil's K^y" beginning now. Confid^t hope - left above fear -

3. Consciousness of legal guilt & yet pard^d, can^d by Law, yet Conscience

4. Even if failing, yet visits
new endeavor - purpose -
prayer & new ob.^{cs}

(1) It is Salvation of sinners
from their sins.

(2) Entire consecration of
self is the point to aim for.

(3) That is Sanctifⁿ of his faith,
for which Y^e. Sanc. self.

I,
Abundⁿ vs. a scanty entrance

II
At once with Son of God
Rec^d them - Submitting to them

III
Kg to self is fruit I have, tree
is good: "Do these things" command.

2nd John, Epistle

1. Elders, name

2. Synod

3. A Church; 15th 10th, 11th 12th 13th 14th 15th 16th 17th 18th 19th 20th 21th 22th 23th 24th 25th 26th 27th 28th 29th 30th 31st

4. A lady, mother, noble, noble

2nd is more likely to be - as the 1st is not
the same as the 1st - 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st

2nd is the 1st of the 1st - 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st

1. So early as the 1st - 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st

2. The same as the 1st - 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st

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yes

2nd is the 1st of the 1st - 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st

1.

2nd is the 1st of the 1st - 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st

2nd is the 1st of the 1st - 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st

2. - Her reward is due, rather

J. C. Bond

II.

1. To see that you will choose 1st
side - & see that you promise
to do it.

2. To know the importance of
this - & to see that you
are by right. And yet, be
willing to go to the
end.

3. To see that you are
committed to lead up before
you committed & send the
faithful.

III.

To this all new and old
can contribute

1. The School can give places to teach
2. The can the account's teacher
3. So the friend to the
neighbor

11) Healed pain & throbbing
when

12) Let us who had not pray more

13) Let us strengthen our other limbs
& heart.

14) Let us feel his presence

15) Be witnesses with our tongues & in
the heart. Amen.

Conclusion is reached

You will measure my response
if you accept the conditions of
action & allow the Lord to work
in you. He is always at hand
to you & the Lord of the Church.

July 30/87. for 31st am.

Page 24/25.

"Bro. James" - Jas. Los' Bro.

Small epist. Ser^t of J. V^t. To
show Sanctify^g of God - renewed, made holy
- preserved, kept in - on y^t
- "Carried", invited, but more effect^g.

Earnestly content for faith, not
raddy, but without passion
4 vs. Ev^g remain Chs.

Cites cases in wh^{ch} nouns suff^{ice}

1. L^os' after leaving Egypt.
2. Angels even, fellow-servant
3. Dad. & Gom^o, "etl^l f^oid(?)

Michael body more
hadⁿ. & Zech. 3, 1-3.

I.

Y^{rs} desire is to have a - Drawing -

1. To be made at some distance
2. " " " " " " " " " " " "
3. Little distance - " " " " " "
4. " " " " " " " " " " " "

II.

Y^{rs} desire is to see for some

1. Completely done in the
2. Perfect in the
3. " " " " " "
4. " " " " " "

III.

God is able to help for any

1. " " " " " "
2. " " " " " "
3. " " " " " "

I hope falls... that God he has in his will
to bring us to the promised land

10. Let us not think of the things of this world
but let us be content in the things of God
11. Then shall we be happy in all
our journey

12. The Lord is our King
13. Praise him forever

1) You are free if all men with you
2) You are free sup^r. to all things
3) Side with the Son of God - who is the
the Lord, Son of God of consolation + peace

7th Aug. 28 '87.

Scott. 11, 12 Kg^d. 18th. suff^r violence; vio-
lence - take it by force.

Scott. only says "Kg^d. of 11th" Mr. L. King
said. Paul. 2/44 "God is a set-up
a Kg^d."

"Kg^d." is i.

I.

1. Those who to God, no matter of what
nation
2. To be cit. in its voluntary,
left to choice
3. In life health, prosperit, domestic
refine^d, cultivation, learning, liberty.
4. After death glory in hol. with God

"Luf. Viol."

1. Revolt violently & time and but
 from it is entering it: Luke 16 ~~the~~ same
 "Ev. man p. with into it"

2. Time sense over in large nos.
 are crawling to listen & to capture God-
 ft. New phase in hist. soon act.
 2/41, 3000 on one accord, 4/4 "5000.
 that believed".

3. Carnal assailants entered
 seeking its benefit before unprizing.

a. Strong Jews such as had been
 unworthy and reckless - with-
 out principle - in a violence -
 even impure; "sick" to be healed;
 wrong, but to be repaid; guilty,
 but to be forgiven; sinful, but
 born again.

b. Even a ^{to} shadow: entrance of
 gentiles, to follow cat. and re-

works in leg. of hⁿ.

III.

Like same mod. more to

1. Refⁿ. 16th cent?
2. Whitfield^{last} Wesley's leg. this
matters & who.
3. Salvation Army today
(Very low & degraded.
But are they right up?)

IV.

Leg. of hⁿ. tends to Calamity,
consist not in removal of
soul, nor of Society

1. Appt begins with revulsion,
self censure, upheaval;
2. Tho' when bent - survivors &
2^d is need quick return.
3. If one person is disturbed,
must be a restoration thousands
are.

V.

All that time there was

- (1) Fa. utterance a very brief
- (2) But sp. of God fell on
and compass them; may wait
with me in mercy - Ho. God
was given.

For as lesson there is

- 1st To testify x
- 2nd Plead in prayer
- 3rd For each the great thing
is to be in earnest - and call
on Na. of the Lord; to say, O all
in flesh "Hinder me not"; to burst
thro a troop, to leap over a
wall: resolved at all cost
to be on the top of the x to be
saved.

Sep. 29/38 a.m.

Sept. Nov. 4. '87 Prep. Section

1. It is a
(3) and has a
ch.

1. It is a

has a lot of the same

I. It is a lot of the same

II. It is a lot of the same

each

1. It is a lot of the same

2. It is a lot of the same

3. It is a lot of the same

III. It is a lot of the same

1. It is a lot of the same

2. It is a lot of the same

3. It is a lot of the same

Topic for discussion

11. Nov 13/07

нгоуэте

Math. 7, 7. Knock and it shall be open unto you

Rev. 3, 20 I stand at the door & knock, if any

нгоуэте.

man hearing voice & open the door, I will come in to him & will sup with him, & he with me.

I.

Kg. It is all around you

1. In its truths

2. " Hopes

3. " Tasks

4. " influences: waiting for all & each to enter.

II

Just as electricity was for centuries, only waiting for attentive, capable, ardent students: who could knock & enter the most secret chambers & passages.

1. Enter of study into it.

2. Admit it into their life.

to ~~the~~

Yet just so. Electricity is present as his admission to central & ennobling life.

1. Men think they have found it,

1. it is bee. they were inattentive
might have found Him soon:
was not far from any of them.

2. Really it is that they caused to
discover him find them, and enter their
minds, occupying their ⁱⁿ attention

3. Learn his ways. 4. ⁱⁿ ~~about~~ their lives.

(1) That is the p^t: shall ^{it} enter
to go life

(2) He will enter, if at all, through
attention secured in some way.

(3) Give that attention at once

(4) Ho. Sp^t. will awaken it
supplicate

(5) Least desire on y part to have
him enter is proof He is knocking
already at y heart.

Mon. - 7. 8. 9. 10. 11. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Revel. 14. 6 Angel having only 30 seconds
to preach -

Aug. = messenger.
Latin name for. Teacher

I Angel comes to bring good news. Yet not for himself

II. Intlg. Corp. to preach

1. Angel is symbol for an agency for God

2. Comfort of human where.

Disciples - Chs.

Believers

Schools

Pulpits

Ministry

Persecution

III. The Gospel - ideal work

1. It is a good news - true news

2. Good news for sick, guilty

3. Not diff. in denial of sin

4. Penitence & Prisons.

IV. Why Evangelists

1. For sinners - not of life, beyond life

2. Duty for faith - not for sin

3. Good in progress - peace with God

(1) Be of the public heart - true.

(2) Tell men that it is not for sinners
having God

(3) Christ has told in the Gospels

(4) Men can accept it

interest - assist - done - pray - sent - for
break room with books: accept & keep the
Sp. which in them.

IV.

"Mute life" - 2nd stage - in very possible world

- 1/ life in manner of conduct - the 1st stage
- 2/ enjoyment - satisfaction, peace, the 2nd stage
- 3/ this is the 3rd stage - genuine lasting ^{into} eternity

- (1) God wants to give us all the sample of life
- (2) ^{any} way take for sample of life
- (3) to be understood by God
- (4) And then your life is

January 1891, and then to the house to
the 10th of the year.

II.

And especially to be able to get

III.

The young people - 11 or 12, the mother's it-
self of 44 - her sister is on holiday in the

IV.

Parson A.V. all needful strength
to choose affiliation

and then in the evening

Sunday

- presence

(1) Family abrogation of the law

(2) To day, celebr. for about

(3) To day, shows the year.

(4) Difficult matter, rec'd of 1 and becoming
a part of God

- In degree, but also

- Our kind.

A. Reap the Seed

B. Reap to reap the Harvest, the fruit.

C. No Assurance until Born again.

D. When hope is Complete Surrender

E. To do this ⁴ gives power -

Two things

1) Encouraging in ans. to request

2) Let no one possessive, for his aid is indispensable, & delay, among perfect that.

(in Dodge's place, ~~but~~ not well)

Jan'y 1st. 1888. ~~from~~ I will put my Sp^t within you & leave you
to write in my statutes

I. So. to one ant. to other, - who sees reasons
for ob^{ed} and actuals. obli^g. - and des-
ires the results.

2. But finds a diffic. in obeying God

1) as tempt^{ns} ^{are} presented

2) As mind swings away, losing impress^{ns}
of God's claims

3) And of reasons for self control - for
y^{et}fulness is a great source of danger.

II.

3. Often men do what ^{they} meant not to
do; had resolved they w^d not do over
again; had promised their friends,
not falsely but with a measure of
sincerity.

III. Here is a promise wh. every sincere
soul can claim. 2) but not one
who only intends to keep on in his
Sins, meaning not to relinquish them at all;

on not soon. 3.) The promise is not given to encourage presumption, but it is to encourage the weak while willing

IV. ~~And~~ The promise is that an eternal force shall come upon the soul and into it, within it.

1. Salvation shall not be taken out of any one's hands, but he shall be aided while it is in his hands.

2. A bel^l. is to be a co-worker with God.

3. Not to be negligent, but thoughtful; not indolent but active; not to be carried, but to walk; not to be saved in sins but from them.

(1) The Lord will help.

(2) He may solicit his aid.

(3) And may be sure he will give it - until work shall be pleasure, and even denial of self confer satisfaction.

(4) See Xth and more clear

I.

A promise precious & valuable of all
most. Shating faith

II.

Not value to one who is poor, God,
since the imperfect

1. He who what right
2. ————— want not God
3. The struggle Grace has assist them

III.

Any Sinner God can claim the
promise

1. An evil force shall come upon you
2. Not if intending to keep an in Sin

- (1) God will help
- (2) Many will not let aid
- (3) Finally, God shall be pleased
- (4) do it more clear

2^o. Jan'y 8, 808.

Matth. 19. 28.

Ye which have
Forsaken me in the present.

I

"Regⁿ" = new life - commenced anew
w^h and occurs once elsewhere 1. 1. 3/5
- new principles.

II

No other way of fall's Y^r really
.. Judas for^d him as attendant, but
not in the new birth
2. Others fall^d him (prob.) but went
back - not in new birth
3. B^r fears aking occup^y fam. ties, and
all selfish sinning, P. said his Camps,
and he had left all & for^d them.

III
Love Gov.

Felix 3/5 waiting, a Regⁿ. "A spl
change not in heart & Sp. of 10th L. Abbot

(1) Splendid promise to them ^{who were} the first

various: by their moral if the world is being
judg^d now & more: and will be as X^c beco.
supreme. They are held in honor to day;
& will be in the judg^t day.

(2) And us. so shall it be with all
others who fall. X^c in the new life.

(3) But how obtain this new life?
By supplication to God for the
Holy Sp^t.

- Baptism is 1st Step coming
under X^c's guidance
- then prayer is
- — rep^{ee} — surrender —
- Trust, conf^{ee} faith.

Act 2/20. (✓ Joel 2/31).

"Sun shall be turn into darkness & moon into
Blood"

As to new ^{er} for God proph^{ets} were well inform^d
in ^{particular} hopes of his kingd. somewhat
in justice towards. men also

— tenor of Salw^m. somewhat, yet imperfect

"Proph. & righteous men have desired to see these

things wh^{ch} ye see & have not seen them" Mat. 13

As to Scientific knowl. they ~~may~~ not ^{have} ahead of
their age in natl. phenomena

They seem to have made use of those terms
of alarm that men could use — as well
as of comfort and propit: Isa. 54 "Thy
sun shall no more go down, neither shall thy
moon withdraw itself."

Alam Amos 8, 1 "I will cause the sun to go down at noon"

Acts. Ezech. 32, 7 "Moon shall not give her light; &

"will cover the sun with a cloud"

Jer. 15, 9 "Her sun is gone down while it was yet day."

I

Hence patents in sky were used more than now

Rel^g of Joel is to Eclipse probably, for

turning —

rest of Moon turned into blood: reddish, copper col^r
Last E's peculiar light:

II

Scientific investigations have aided to understand these phenomena.

1. E's makes but little explain as yet - tho' ref^d to volcanic action

2. Eclipses are quite well understood by students of Astron^y: not by every one - but by them.

3. So that eclipses are no tokens of Div. displeasure for any land in particular - may be vis. in many:

4. Not for entire race either: but
5 are rather witnesses of Div. care, skill, for that and design. Still may the infidels but need not alarm.

Shows how much law rules: - that calcul^{an} can predict previous - years continuous be -

fore - to a day, hour, minute when Sun
is to be dark in day time & moon turned into
blood.

Now then is realized we owe to Scien-
tific Students.

III.

What is really meant by Joel and by
P. quoting him is this:-

1. Lightning, thunder shaking of the Earth are
used to indicate calamities - metaphorically
2. So the terms grown out of phenom-
ena of eclipses - that to pretend evil
erroneous in those ^{the} 18th ages - current
lang. of time - are used to impress people
- to call ~~attention~~ - not neces-
sary that eclipses wd occur, but cal-
amities.

IV.

Why are Calamities mentioned and calamities
connected with 4th coming? 1. P.

timated that Joel's proph.^y was fulfill'd in
the events of Pentecost: hence literal
eccl^y / sser men and of the time of remark
the language was orig. used Rhetori-
cally to describe g^t & astonishing events
in the relig. history of the w^{ld} and
peace.

1. Impending downfall of Jewish
State - gov^t - city & dispersion of
the nation - Every thing bec. order-
lost & clouded, that had been accus-
tomed to and now crush^d. Came in with X^t.

2. Design^d to show that X^t
benefits are celestial & eternal
really: all else to pass away:
sup^r Character to abide & be
with God.

3. In fact any alarms & cham-
ges are only design in order that

men may be saved for ever in the ^{next} world.
the end.

(1) No pos. evid. that Joel felt an eclipse portended calam. ; tho if he ^{had} ^{been} ^{acc} it may ^{have} ^{been} ^{acc} was not ahead of his age in Scientific comprehension

(2) Pietro's use of his quot. was metaphorical and.

(3) An eclipse is a manifest exhib. of skill, power, exactness & design of God ~~which~~ not on the ~~creation~~ but the Sustainer

Act 2:20: "And the moon into blood"
The 'phenom'. of eclipses described
Sun into darkness - moon turned red.

Peter quot^d the lang. of an O.T. Propt^t
in metaphor to describe Pentecostal
phenomⁿ. to eclipse then, no dark sun, nor
blood-red moon: but wonderful changes in
ch. & fall^y ^{signal manifestation of God's spl. power} ~~calam. as the work of nature~~
In lang. of men "Signs of Eclipse stood for
alarm, apprehension - calam. coming.
Not necessarily calam., but really as
only of Divine intervention:

- the men being far from dead
every clear ^{unusual} manif. of his power.

Signs of Pentecost were full of
gracious benefits at hand.

Hence I offer you as reflec.ⁿ
on the Eclipse the follg

I.

What a wonderful display of the mechan

sun of Creation: so exact - that time can be
calculat^d yrs + cent. beforehand - to a year
mo. day hour minute - fraction:
and at the time when the face of moon is
darkened (8th psalm)

II.

What display of the mental powers God has
conferred ~~on man~~ ^{the intricacy of} to find out all
this, and ~~and~~ ^{lines, circles, ellipses & diff^{er} plans,}
laws of light, ^{atmospheric refraction} and optics; to know when so
precise an event is to occur!
Even backwards. Calcul^{ns} of ecl. in past
are determined.

III.

How much is due to Science that an
eclipse is no longer a terror.
but one is explain^d. It forbids nothing,

It tells of God's care and dextrous control of the
world he has made, for our safety, peace and
growth: and this scientific men have studied
out and declared.

The Ch. has not always encouraged
them; has sometimes threatened them - punished
- outlawed them: but they have aided the
Ch. to interpret Sc. more correctly,
less lazily than it was doing.

- (1) Let us be grateful to Science ^{than} ~~men~~;
some have been true teachers at God -
leading up to Him the nature: if not it
will be the fault in Scientists, or in religionists, or maybe in both.
(2) The eclipse is ^{an} occasion of deviation from
the usual ^{varying ways of life,} and so therefore awakens that,
admiration, adoration, homage, wor-
ship, trust.

in addition to his Wks. Providence;
(3) God has revealed Self - apply to Him, sub-
ject to Him
to Him, I worship and accept.

April 1/88. p. 1. He is
a very fine. I wish that he were
more faithful.

I
God glorify his creatures.

II.
By me - and women
Halleluiah be thy name!

III.
I by bearing fruit, much. How?
What?

1. Confessing him
2. Spreading of his name, killing for his name.
3. Loving him as himself in word.
4. Accepting his grace by saying to
obey him.
5. Seeking to draw others
to him by his example.

IV

This test is with to the,

1. Incl. of yr's life

2. Assocⁿ of indls in act.

3. Group of ths. - demonⁿ.

- These have their distinctions, some times not very important; some times of highest significance.

- but great good is done for the they promote peace & love among themselves & with the world.

2nd of Reform

Shall State be relieved from all
oblig. to support Ch.?

Shall Ch. be left in control
of Civ. Govt.?

Shall State support Ch. and
leave it free to do its work
choose its own prelates?

Can the State keep the Church
out of detriment?

Three parties

1. Consensus through a new, self
organizing Ch.

2. Governmental control of Ch.

3. Separation of Church and State

2^o. Ap. 22/888. per.

2 Chron. 15, 2.

Lord is with you while ye be to Him
& if ye seek Him He will be found of you

1. Azariah's theology vs. 1-7.

2. Asa, King, began Ref^m. put away
idol. pracs. - removed his ancestors
Maachab.

See Lincoln & Sims.

Thy, "We trust God is with us."

He, "That is not so important as
family else"

He not a man. - not a com^{ch}
tho a wpr. What did he mean?

"How so can Pres^{ts}?"

"No. imp^t that we sh be with Him.
God is not to be made to change
His go. We must, ows.

How then to seek

the Lord?

I.

Permitted to not displease Him
— sin vs. —
— viol. his Com^{ts}

II.

make efforts to learn what is
known able abt Him.

All can't be known — much can be
What He is?

His aims in Creation of man?

— purposes in Providence? He works
for righteousness.

III.

Permitted to spk to God

1. in adoration praise & holiness
2. — thanks & praise
3. — Confess of our failures
4. — Prayers to obey

5. In requests for pardon.

IV.

They who do these things, few and simple, but earnest and loyal, will find God. He will be found of them.

1. Unwilling to humiliate
as they read, a study it.

2. Swaying their feelings towards self

3. Modifying Character

4. Guiding their life -

- Refers less difficult

- More attractive -
longer ahead in heart

Apr. 29, 1871

11. 20, 1871

"We cannot see the Lord" He will not par-
don, less, & endure,
Did he int^d to discourage ^{perhaps with}
us: had urged us to it. vs. 14.

I. Whence invalidity then?

1. Notion of service, superficial
2. Minds not admitting God "holy".
3. Still less "jealous"
4. Presumed confession, as the
indiff^t to Cand^t. - yet it more
than all beside.

II. Were not unable if disposed to serve
the Lord. might have to admit defects
& ~~crumfalls~~. But still I sense
them if inclin^d, willing, mind made up.

III. Then the ~~affair~~ - not ~~dispos~~ - an
not entire resolution to obey God - to do it
= all things; hesitating, a vacillatⁿ.

IV. Qualif^{ns} for obce that gives power are
1) Definite purpose. 2) Rest^{ing} on what God is.
3) Promise, fixed, not an impulse
4) Unselfishness & base - the truest
interest of self secure thus.

Approach to Table is a^Icknol. of
unworthiness; in

Preparⁿ for a benefit

J's Confessⁿ was the ^{II}

basis of a prayer.

Gospel ^{the}onestalls depress^g anxiety
of guilt: making that the ground
of Dctⁿ provision, - of which we
are invited to partake.

^{III}
J's life had been mar^rly evil
condⁿ, yet God had bless^d him
& now he hopes God will "redeem"
him.

1) No one sh^d attempt to stand on
his deserts before God

2) Yet at same time sh^d seek to be
mo. Tho. worthy before God

3) Let us take this free gift, making
God's glorious generosity our ground
of hope, and devoting se to serve
Him perfectly.

2. The first is a very common one -
the yellowish-brown one -

3. The second is a very common one -
the yellowish-brown one -

4. The third is a very common one -
the yellowish-brown one -

5. The fourth is a very common one -
the yellowish-brown one -

6. The fifth is a very common one -
the yellowish-brown one -

7. The sixth is a very common one -
the yellowish-brown one -

8. The seventh is a very common one -
the yellowish-brown one -

9. The eighth is a very common one -
the yellowish-brown one -

10. The ninth is a very common one -
the yellowish-brown one -

them to think belong to the 2. of god,
when do not.

I

in person to

II.

Noting up for all
the collection to ch
the 1st parcel. It is for a
ch. & my ch.

III.

to have a man to write -
to have him say it

IV.

Come to the side & say it

V.

at funeral say it.

v.^o May 20/88. Theology lecture
Acts 7.55-60. Stephen -

I. In adv^{ce} of his time

- saw what others saw not
- a χ^{r} in his gait^m.
- a χ^{r} shon^d of God.

II. Why stand's at right hand?

- place of power
- wd think to help him
- Yd did not believe him,
left him to die; in fact the
coun^{sel} irritated them
- it was to rec. him.

III. 59 vs. "Calling upon" is not
they at it sd. but he: "saying"
shows this.

He call'd upon Jesus "upon God"
in Acts V. "the Lord" Rm^s, neither
literally correct.

(1) Man in minority was right
— not the many. (2) it was a change
of dispⁿ, ops of new day.

(2) Vanguish was victorious, mar-
tyr of same age, the hero of the
falling.

(3) Hope in Y^r is Consoling and
enlight

— there is the immort. of renown
wh is valuable (Luther, Columbus,
Wash'ton, Lincoln, Well'ton —
but in Y^r is another thing;
it is not for now & then,
but for ev. one who will.

(4) If this hour a na. honors
the mem^y of brave, heroic
men who gave life for its
good name; without dim. then

same An iota, let me urge you
all to bec. followers of Y^e to love our
Him - to me. Him & be ready for
such a glor. death. Come with
me.

(5) Notice his gen. pray^r for his
Mad. Asail^{er}

Saul. was crowned 15th 19, 20

TV

- (1) His infl. in education
- (2) His influence to men to obey God
- (3) - fidelit in doing justice
- (4) Early in life his first love - and
- (5) Continued to the end - 1 Sam 25/1 "all Israel lamented him."

July 15 '88 pm. Isa. 54, 13.

All thy Chrs. shall be taught of God - and of
the peace of thy Ch?

I.

Religion then consist of knowledge; i.e. ~~no. of~~ ~~instruction~~ ~~in~~ ~~truth~~.

II.

How must be instructions

III

From whom? Many pt men can
find out: but others must come
from a High.

God is the true teacher.

This promise meant

1) increase of religi. knowl. as to
reconcil. - how to exp? -

2) How live like God?

3) What is God? his Coun??

4) What is future prospect - how wld
to come? or how we go?

IV.

Mem. of Ch. sh^d have privileges -
be instructed thro' newl. - Russian -

Sermon. 3^d man at Jericho.

Excursion of Miss. to Linc. &c

note - common - 7^m Lopez

Wanted 20,000, bapt. & nurses.

Comment on anti Chas. Walker
of Jagers

Democracy of space in pres.^{nt}

Galileo

Francis' Paper on Sp.^{ies}

— a potter — Providence — better
evidence of the Kingdom —
— illumination of Ho of Sp.^{ies}

- (1) How far if not near. of ch?
 - (2) God must be ^{recog. as} an authority if
we be taught by Him.
 - (3) Truth must be proclaimed, unfeigned.
 - (4) Not held in unrighteous, not in
inaction - but in ob.^{ed}
- Who will know of the 2 actions.

1. I am 20/10 2. I am 20/10
3. I am 20/10 4. I am 20/10

5. I am 20/10 6. I am 20/10
7. I am 20/10 8. I am 20/10

9. I am 20/10 10. I am 20/10
11. I am 20/10 12. I am 20/10
13. I am 20/10 14. I am 20/10

15. I am 20/10 16. I am 20/10
17. I am 20/10 18. I am 20/10
19. I am 20/10 20. I am 20/10

(1) I am 20/10 (2) I am 20/10
(3) I am 20/10 (4) I am 20/10
(5) I am 20/10 (6) I am 20/10
(7) I am 20/10 (8) I am 20/10
(9) I am 20/10 (10) I am 20/10
(11) I am 20/10 (12) I am 20/10
(13) I am 20/10 (14) I am 20/10
(15) I am 20/10 (16) I am 20/10
(17) I am 20/10 (18) I am 20/10
(19) I am 20/10 (20) I am 20/10

Aug. 8 - Sketch

1 Kings 12, 18 Rehoboam opposing people

History of separation

1. Begun to Sol's, & indirectly to the people

to command it - report, printed

2. God not only allowed the rebellion, but
of him, it came out. Ch. 11/31

3. A Prophet had encouraged Jeroboam,
rebellion; Sol. hearing this 11/31 that
heather the dead plan of God. If
not have prophet known - of Jeroboam
law, by his own reflection on the law
concept: & godless punishment
divine retribution. Egypt.

I.

Returning, a Sol's death to man in the
of his face of the. His punishment, he
came plant's right of people. His return
was for 3 days.

II.

Transfer of command

1. Jeroboam, his son - just

2. Jeroboam, his son, his son

3. We feel better, thank you. I send
some. Nothing kind - when sent
for I think the best Collector! 20. 16. 18.

31

Pierre Venier soon chafed at the idea of
 his duty, which he had been his policy, his
 shame, fled, assembled soldiers & perhaps
 to fight on foot, for he I noticed them
 this one. pro. for the time to do and
 the Colonel's separation with him? But no.

civ.

1

11. Keep Gate Run - not know
when the fish will appear, maybe soon
a lot, 1 year say & 1 day. Ch.

25. Interests. Number justified, equity, the
quarantine - what is fair for them?
Religious, domestic, clerical, moral.

neighbors, friends

3. Swiftness - a faithful messenger -
ungotten, propand, intemper, propand
the Saviour - go farther.

~~4. Swiftness - a faithful messenger~~

4. Only way is a holy messenger
of God - as shown in

Law - Grace - 2 grounds of

5. God had gracious purposes for
his people & has not to change
the open mind of the people of God
any more

Pres. Lech.

Depression at Melancthon's house

Feb. 10. 1848. with a strong consolation
of the Ab. in his own belief
1. at the 1st. 2 But notable. 3 Refers

to the 2nd of the 1st. 2 But notable. 3 Refers
to the 2nd of the 1st. 2 But notable. 3 Refers

to the 2nd of the 1st. 2 But notable. 3 Refers
to the 2nd of the 1st. 2 But notable. 3 Refers

I.

Causal. amid the conflicts that afflict all
minds, some more than others. Mind is a double
so much invisible. Has God a part - ?

II.

What may be the cause of the double.

What may be the cause of the double?
Is it coming here? Will it be a double?

III.

Amid trials and burdens of present life -

wants, anxieties; exposures, dangers, earthquakes;
calamity of death, uncertainty of life; loss of
dear ones - a painful, health, friends:
had her provided in some way for her
for you see.

- 1) The husband? The wife? The child?
The husband? The wife? The child?
The husband? The wife? The child?
- 2) How long has he been? Consoling? Half
Spt. The wife? The husband? The child?
- 3) Will pardon will: it has been with
away from accident and except the
Stalin that?
- (1) Supper. Let's go. The wife, the husband
the wife? The husband? The child?
- (2) Let's go. The wife? The husband? The child?
- The wife? The husband? The child?

it is the result of the 40. Sp^t applying the, tho^t
of God in the sand. Blessed are they
that hunger and thirst after rightness for they
shall be filled.

(3) God's will, aim & plan is that
we may have Peace and

(4) And that strong, firm, enduring.
Return for Repression Chap 5/10 Our High pth has cut for us.

Los' Day. Sept. 21/88. 1 Car. 2/4

"Demand" of Sp^t & of power.

Jesus promises Comforter who will be with us, to guide us, to come.

Appl. says this was accomplishment of his mission; any thing he
accomplished by his own power but the Word of
"demand" is lost.

I. Results of power

1. So it had been in his own case. Jesus, who had
been in light, fell from his eyes which were
sealed and he was dead.

2. But now speak of those He preach to successfully.
Not me to preach. but to have it accepted & then yield
fruit unto the alms. Right heart that I say - that I shall do
it right of Paul.

II.

Spirit of God moves on minds - thought

1. It has done it communicating - power

2. Does it communicating - many

(Showing that much that God has done & power;
but witnessing effects of it in enforcing doct.
of the Slave Lamb.

3. Thus God enforces the Doct. as he means
- part

It is a wonderful appearing his power,
not as tho they were sailors, but as if they were
thou or penitent believers in Jesus.

III.

Not with tokens of the Spirit. have

1. Signs and wonders when Jesus was here

2. Signs and wonders when Jesus was here

3. Not subtle 'Supplication'

4. Supreme effort - I say

2. "Enlarge my coast" - boundary, estate, power
in: Prophet

3. "That thou hast might keep me", dependent. Prophet
teaching

4. "That thou wst keep me from evil, that I
may not give in" -

a. Guidance

b. Grace

c. Let me react + grow in

(1) Prayer wst me will for me day - any day

(2) Prayer thou not

(3)





















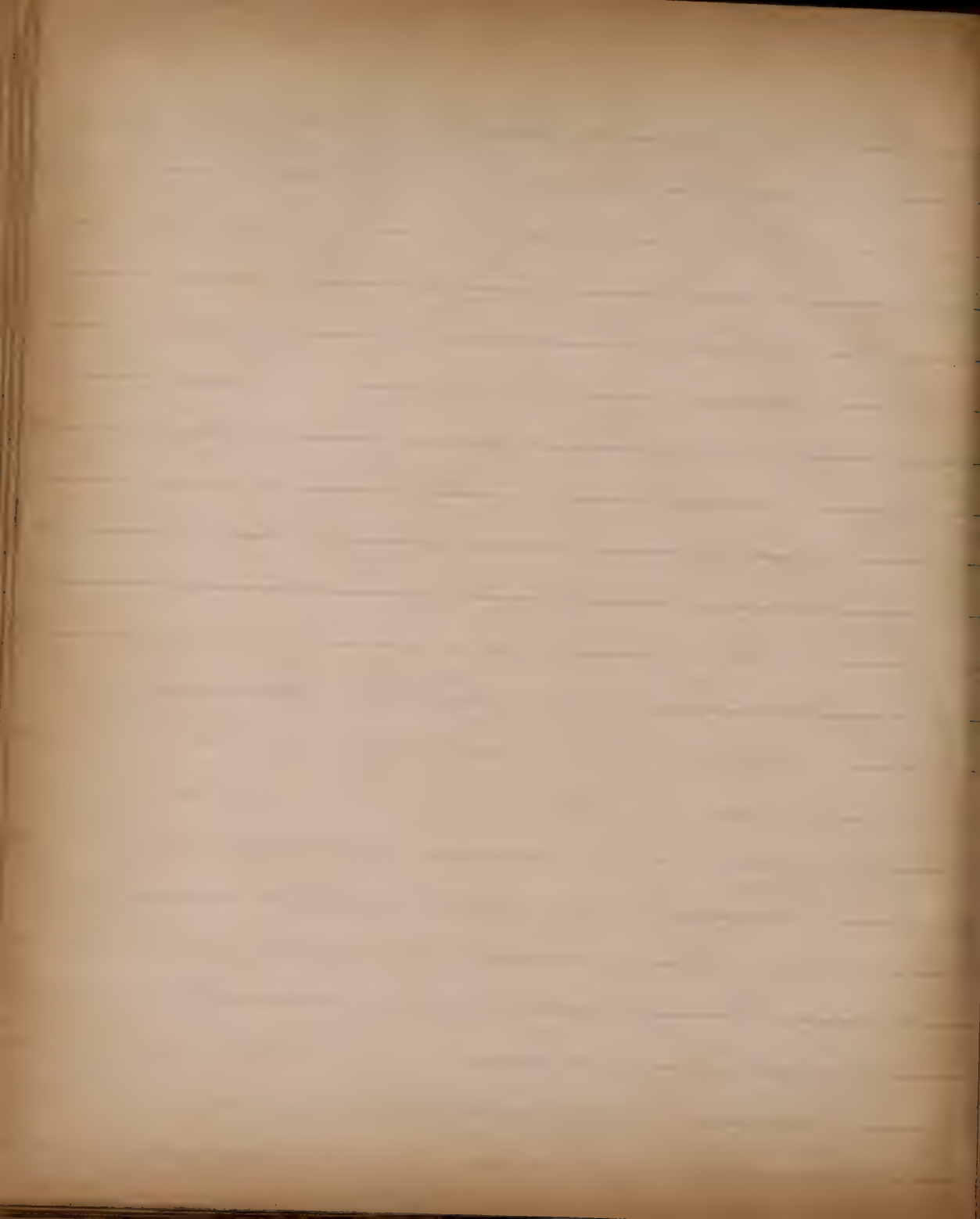








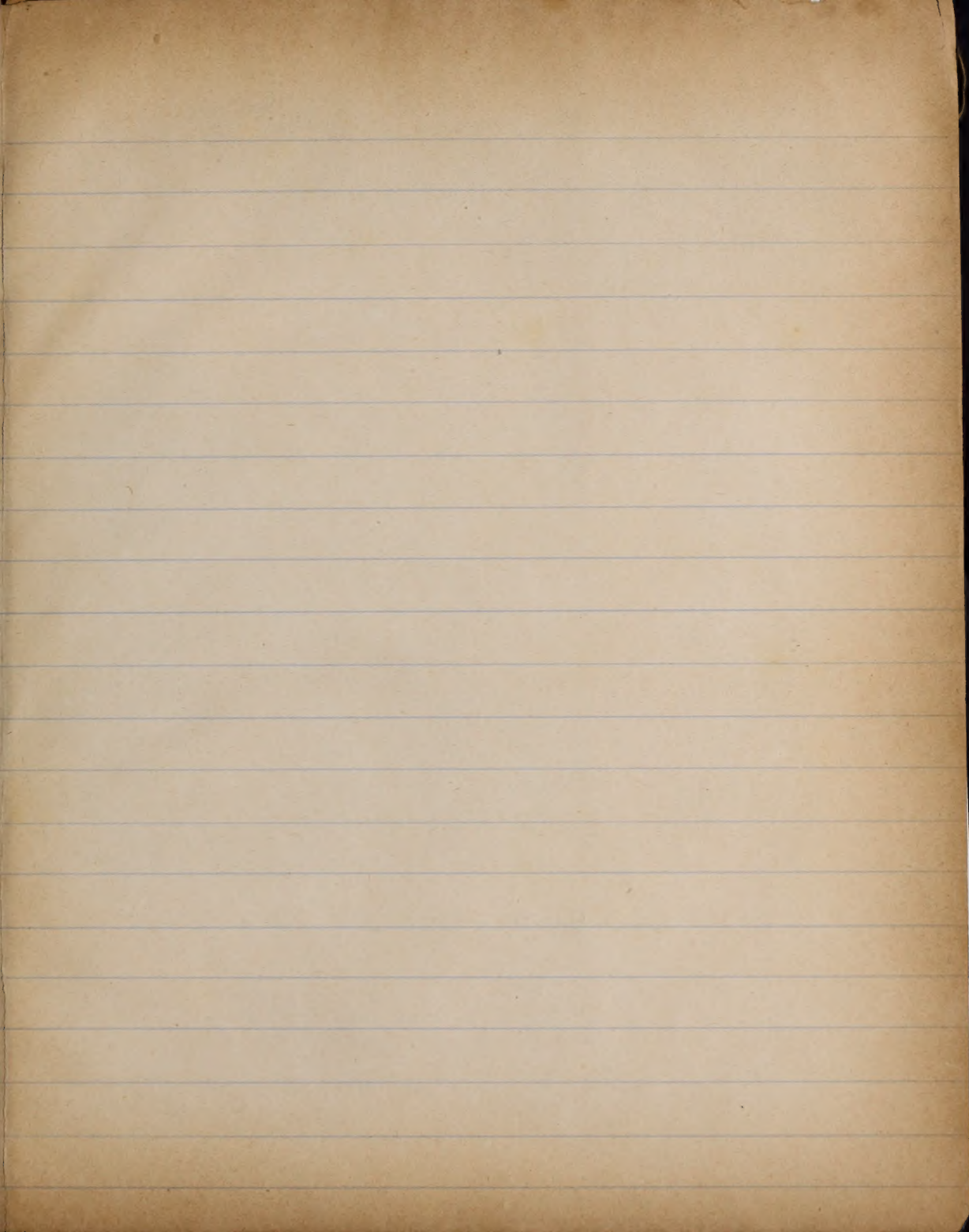


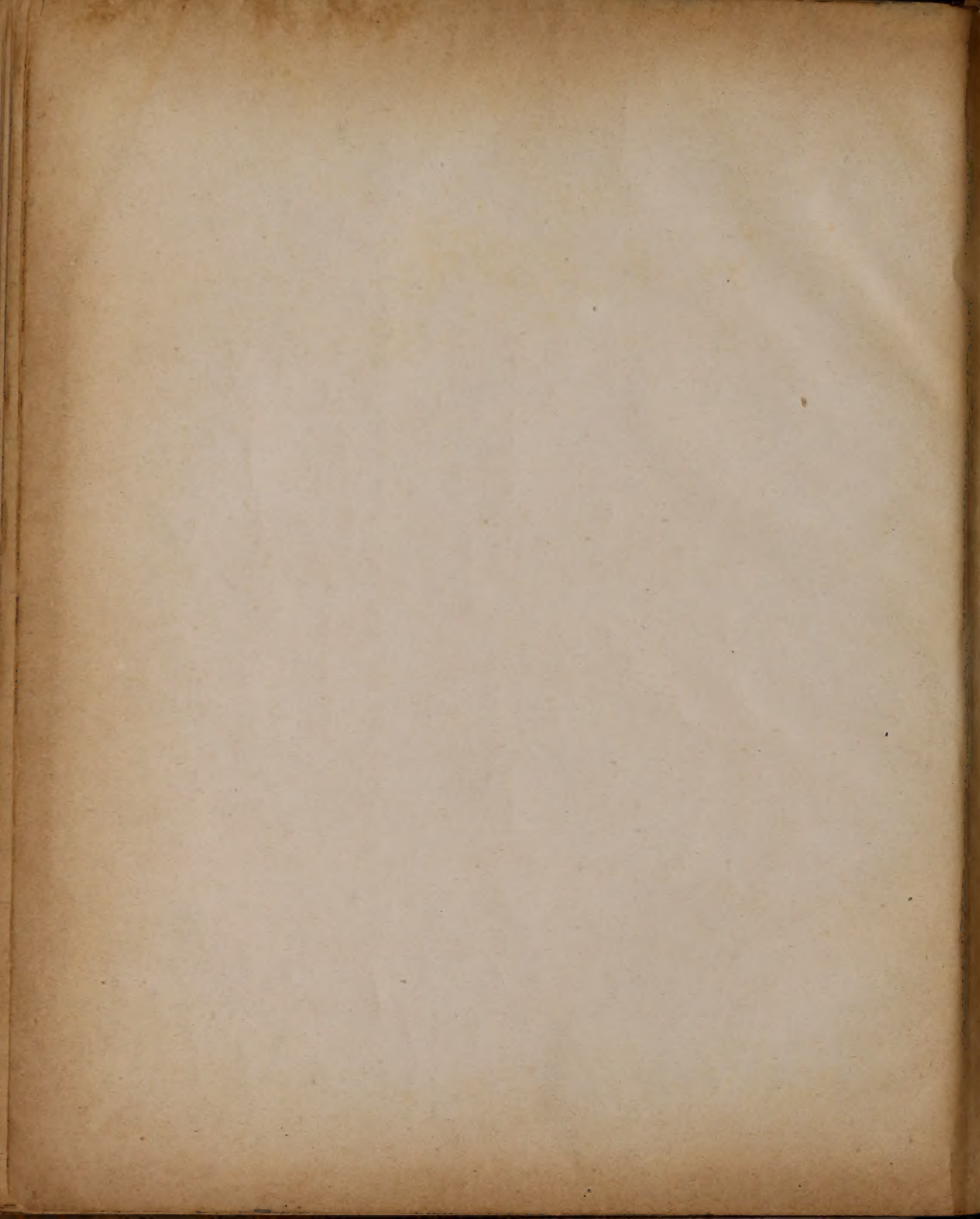












100
44

